

THE BAPTIST.

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Robert Morris, the celebrated patriot of the Revolution, was once asked by Dr. Rush: "Well, Mr. Morris how did you like the sermon? I have heard it highly extolled."

Kinds of Preaching.

"Why, doctor," "I did not like it at all. It is too smooth and tame for me. The kind of preaching I like, sir, is that which will drive a man up into a corner of his pew and make him think the devil is after him."

Bismarck once borrowed an autograph album in which he was greatly interested, and wrote a few lines on a page which contained two other autographs. One was: "My long life has taught me that one must pardon many things and forget nothing." (Signed) "Guizot." The other was: "A little forgetfulness will not hurt the sincerity of the pardon." (Signed) "Thiers." Below these Bismarck had written: "My life has taught me that I have much to forget and much to be forgiven for."

Three Autographs.

When Louis Agassiz, the great scientist and teacher, opened his summer school in science at Penikese Island he held the first meeting in a large barn. It was a beautiful summer day, and the wide doors stood open to the blue sky, the rocky fields and the sweep of the seas beyond. Agassiz had arranged no program of exercises, trusting to the suggestion of the moment; and as he looked upon the eager faces of those who had come to study nature under his guidance he found his inspiration in them and called upon them to join with him, as the most fitting prelude to their work, in silently asking God's blessing upon it. It was a beautiful scene and the hushed pause that followed the prayer was only broken by the words of an address that carried on, in the same spirit of reverence, the interpretation of the creative work of the Almighty Hand.

Reverent Scientists.

Romanes, the great disciple of Darwin, beginning as an infidel, died lately an earnest and consistent Christian. Henry Drummond shows us both in his books and his life that an ardent scientist may also be the most ardent of believers. It is not because we know much, but because we know little, that we affect to be too scientific to believe the Bible. When we are greater than Agassiz, than Romanes, than Dana, than Kelvin, than Drummond, than Newton, we can afford to take such a position—but not until then; and by that time we shall know too much to take it.

PROHIBITION MASS MEETING.

This meeting will be held on the 17th day of February, beginning at 10 a. m., in Representatives' Hall. As this is the last issue before that important meeting, we take this occasion to urge our Baptist people to attend. At our Baptist State Convention last July, a resolution asking our lawmakers for State wide prohibition was passed with enthusiasm and perfect unanimity. We expect all who helped to pass that resolution to do all in their power to make the mass meeting a grand success. Let no one depend upon any other one to do what he ought to do. Vermont lost the day recently because the friends of prohibition had grown indifferent, resting in a state of supposed security. Just a little vigilance would have perpetuated the law, giving State-wide prohibition. A legislature can be elected, if all will do their part, that will give us State-wide prohibition. We have waited long and the need is pressing.

All the railroads in the State have given for above occasion one and one-third fare, on the certificate plan. Pay full fare going and take a certificate that you did so, and then you can return for one-third fare.

Senator Wellington has introduced a bill in the United States Senate, which if it were to become a law, would limit the amount of wealth one man can accumulate to \$10,000.00. In case one should have more than this amount, it would be condemned and forfeited to the treasury of the United States. Of course such a bill will never be enacted into a law; but, if it were, there are several men within the sphere of our acquaintance who would not be effected very materially by it.

Limits to Fortunes.

Fifteen weeks to work and a credit of \$3635.79 on \$13,000.00. That is the way we stood with the Foreign Mission Board, January 15th, when the last statement was given out. On the corresponding date of last year we had a credit of only \$2944.94, but we are after \$4,000.00 more in Mississippi this year than we received last year. These figures are not discouraging when we remember that our main work for foreign missions is done in the closing months of the Conventional year. By common consent the first quarter of the year is given by most of our churches to this cause. At the present writing about half of the quarter is gone and only 11 weeks remain, till April 30th when the books at Richmond will close. A few more rainy Sunday may

How We Stand.

prove rather disastrous to our hopes of reaching our proportionment by knocking out numbers of our churches which have services only once a month. Brother pastors, let us see to it that our churches all do better for missions this year than ever before. Instead of being a side issue, an incidental question or even on a common level with other claims upon us, the evangelization of the world is the paramount issue before the churches. We are bound to take this position unless we discount the authority of our risen Lord so clearly announced by him as he was in the act of stepping on his throne assigned to him after his resurrection. If we pastors believe this as we ought we will burn it into the conscience of our churches till they believe it too and there will come such a responsive free will offering accompanied by prayers for the coming of the kingdom that a mighty revival of spiritual power will be kindled in all our churches. Brother, if anybody fails, see that it is not you.

W. F. YARBOROUGH,
Vice President for Missions.

Mr. Wanamaker, the Superintendent of the great Sunday-school of Philadelphia, once said to a friend, "We are working upon the great center of power in the Sunday-school. When you win a man for Jesus Christ, you have won only a unit. When you win a boy, you have won a whole multiplication table."

Sayings.

It was Dr. Chas. F. Coffin who said, "I believe that any pastor of any church, who will for three years make the Sunday-school the agency for his church for the teaching of the Word and for the evangelizing of his church, not neglecting any other, but putting his throbbing heart as close to that work as he puts it to the work in which he himself has the most conspicuous part,—any pastor that will do that honestly and faithfully and conscientiously, will come nearer doubling his church membership, and the number of souls converted into his church, than by any other other method he can adopt."

Satan is no less active now in opposing the work of the saints than when Saul was breathing out threatening and slaughter against the disciples. It is not the spirit of enmity, but its form of manifestation that has changed. Instead of the rack, the thumb screw, the hot iron and the block, it is the sneer, the laugh that now are the instruments of persecution. It still costs to be a faithful follower of Christ. We must still suffer persecution for righteousness' sake if we would be unalterably loyal to the truth.—Rev. J. R. Miller.

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T. J. AILEY, Editor and Manager.

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The Power of the Gospel.

One of the many and very familiar passages in the Bible is found in Rom. 1:16—"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek," (or Gentiles). The word *gospel* is rendered power in the word, *euangelion*, from which we get the English word *gospel*, which is the name of one of the most powerful explosives and destructive agencies known. With it the mountain can be removed into the sea, the rough places made smooth, and a highway prepared for man where before only the mountain goat could make its way with ease and success.

As dynamite in the hands of man, so is the gospel in the hands of our God. It is the power which is used to blast the stony heart of sinners, and in its stead the heart of flesh, once it pulsates with life instead of one that is hard and dead. When the gospel is preached, so many people as are ordained to eternal life, hear it, accept it, and are saved. The Holy Spirit prepares the heart to receive the truth when it is preached, and blesses it to the salvation of the soul. The gospel—which is the good news about Christ, how He so loved the world and lived in the world and died for those from the grave for it, ascended on high for it, and is now at the right hand of the Father interceding for it—awakens a sense of his guilt, a sense of his sin and eternal doom; and also to a sense of God's wonderful love and compassion for the children of men; showing His power and willingness to save from sin and the awful consequence of eternal separation from God in endless hell. God has made known to it this power, which many of us feel and know.

We know that the gospel is being preached to the world, that in order to be effective, the Holy Spirit must be at work upon the heart. The two-fold work of God in saving a sinner is very beautifully illustrated by Dr. Ailey, in the following

words: "The principle of life, the new disposition, is given by the Holy Spirit; but the action of this bias, or spiritual life, as required by God, and experienced by us, is absolutely dependent on truth. There can be no holy desire, affection, volition, except in view of truth. The conscious image of Christ in the soul is produced by the Word of God. The Holy Spirit makes the soul sensitive to the light of truth at the very instant when that light, pouring in upon it, originates, as a means, the visible image of Christ—the new life of faith and love." It is the action of the spirit that prepares the plate; it is the influence of truth which brings out the picture. The soul must be made susceptible, or the light of truth falls upon it in vain. Nothing else then than the gospel of Christ has the power to bring out the "picture"—let us never forget this. A man might look into a camera, where no "sensitized plate" was to be found, until doom's day, and there would be no picture. So likewise, we might preach until the heavens fall, and if the Spirit did not prepare the heart, no soul would be saved from sin.

But, as "faith comes by hearing and hearing by the word of God," and as the soul is saved "by grace, through faith" alone as the channel, which itself is a gift of God, we are prepared to proclaim the gospel to every lost soul in a lost world, being assured that it is the power which God will use, if he uses any, to awaken it, but to feed and nurture it into that fulness of life, set forth in the Scriptures as being within the reach of every humble follower of the meek and the lowly ONE. Aside from the "gospel of Christ" none are saved, "for there is none other name under heaven, given among men, whereby we must be saved;" but given this gospel, and such is its power that all the world may believe and be saved to the honor and glory of the Name that is above every other name.

Local Option and Prohibition.

Just half a century ago, or in 1853, the good people of Vermont, by the small majority of about 1,500, voted for State-wide prohibition. Last Tuesday, February 4th, by about the same majority, they voted to go back to the "local option" idea of controlling the saloon.

The reason for this backward step of the Green Mountaineers is found to lie in the fact, according to the Times-Democrat, that "the law was enforced one year and suspended the next; was in operation in one township but openly violated in the neighboring towns" and that "wherever public sentiment opposed it the officers whose duty it was to enforce it winked at its violation." The only wonder is, with such a state of affairs, that they had to wait fifty years before they went back to "local option." It will not be fifty years, nor half that long, before they give up "local option," if in the meantime they don't inject a few drops of manhood into the spinal columns of the men who elect to office.

The forces were so nearly equal in numbers in Vermont, that it was very easy for the whisky men, in some localities, to elect their "pals" to office who would do all they could to break down the prohibition law with the people by suffering it, in the language of the Times-Democrat, to be "enforced one year and suspended the next," or, in other words, to be "violated in the next." So the vote last Tuesday in Vermont, if it proves anything, proves that 30,000 Vermonters, out of a little more than 61,000, are still anxious to have prohibition even when it is not half enforced—and they were the good and substantial people of the State, too, the kind that make it a desirable place in which to live.

It is thought—and by the same people, hoped—that the election in Vermont "will have a great influence over the prohibition movement," now making itself so powerfully felt throughout the land. If it shall show the people how defiant of all law the whisky devil is, and how the people are at the mercy of that which knows no mercy, it will be a lesson well learned.

During these fifty years, it must be remembered, that a great many foreigners have moved into the State of Vermont, every one of whom, most likely, last Tuesday, voted for "local option," and every one of whom last Tuesday would vote for open saloons. Yes, they would vote for free whisky; that is to say, for saloons without any license at all. The reason they voted for "local option" was because they wanted that which would give whisky the best fighting chance for its life. The same thing is true right here at home. There are lots of people in Jackson who say they are "local optionists" when you begin to agitate the question of State-wide prohibition; but their names are seen on every whisky petition that is gotten up. As between "local option" and saloons, they are all the time and everywhere in favor of saloons.

When the matter comes to a vote, in the good old Commonwealth of Mississippi, as it will right speedily, so soon as it has had time to be submitted to the people by the legislature, which meets next year, you will see whisky buried so deep, in the deluge of ballots, that will fall upon it that day as to render a resurrection impossible, until our land too shall have been overrun by whisky drinking foreigners. If we ever expect to strike a blow for our homes and firesides, our young men, our mothers and their little ones, now is the time to fall upon the whisky demon and strike, and strike hard.

Notes and Comments.

"As scholars, immersionists; as churchmen, fusionists. Honest scholarship, disloyal discipleship." This is the way Dr. Venable put it last week—and you never saw it better stated in all your life.

The University of Chicago has added a chair of Japanese to its already large list of modern languages. Prof. Yashiki,

graduate of the Northwestern University, has it in charge. There are a number of students in the university who expect to go as missionaries to Japan, and will learn the language before they go, which is eminently the wise thing to do. So it seems that something good can even come out of the University of Chicago.

After reading Dr. Rust's article on the "New Baptists," one of our leading brethren said: "That ought to kill it." And it did throw it into convulsions; but like some other errors, after "writhing in pain" a while, it may not "die among its worshippers." More's the pity.

John P. Branch, of Richmond, Va., offers to give to the Randolph-Macon College \$1 for every \$2 it receives from any other source, until his contribution amounts to \$100,000. His proposition holds good until May 1st. He wants to provoke others unto good works also, which is not a bad thing to do.

The Texas Baptist Annual has just reached our table. It is quite a pretentious little book, having 264 pages. It shows the number of churches to be 2,745; baptisms, 15,402; total number of members, 198,367. The aggregate reported contributions are \$4,016,894. Our brethren in Texas are a great folk, and their development is just beginning.

Mr. P. C. Chapman, of Indianapolis, writes Senator McLaurin that the Greenville postmaster informs the Indianapolis that they have 300 letters there awaiting to be called for. Many of them are for negroes, and contain money with which to move them elsewhere. To go after these letters will cost them \$3 or \$4 apiece; and not to get them will put the poor negroes to a great inconvenience.

On account of his many excellent qualities, a very highly esteemed "clergyman," of New York, has been presented with a new pulpit from his "loving congregation." It is described as being "a firepiece of work, ornate with carving and artistic embellishment." The text inscribed upon it might most fittingly be inscribed upon some other pulpits—"He greeth His beloved sleep."

A woman, before the legislature of Kansas, asking for the ballot, is quoted by the Kansas City Journal, as saying: "What we want is not the worship of man. We are not delicate and fragile pieces of china, good only to put on the mantelpiece to look at. What we want is full fellowship and equality with man; and will be satisfied with the treatment accorded by man to man." To all of which the Journal replies: "We think not. We think that she would pine for the place on the mantelpiece immediately after some man had shipped her on the back and said: 'Why, hello Liz! Where'n the blazes did you come from?'" We think so too.

To say nice (?) and lovely (?) things about the South, of all our Northern brethren, commend us to Dr. Backhurst. In his sermon last Sunday morning, the following sweet (?) morsel was handed out: "Even at this day, so long after the proclamation of emancipation, there is in many parts of the South a condition of veritable slavery. Although we claim to be a civilized people, there is a degree of barbarism in our treatment of the black race that is not exceeded in any part of the world. And although we send our missionaries to Christianize other lands, there are communities in the South as un-Christian as any part of heathendom." No wonder an Arkansas hearer waited for him in the vestry, with courteous, but positive flat denial.

The Standard's "Chicago as a Field of Religious Effort" number last week was full of facts and figures concerning that great city. It makes very interesting, but painful reading. Of the 2,000,000 souls, only 160,000, or 8 per cent, are members of "Protestant" churches—50,000 Lutherans; 30,000 Methodists; 21,000 Baptists; 18,000 Congregationalists; 16,000 Presbyterians, 8,000 Episcopalians, and on down in smaller numbers ad infinitum almost. The Methodists have 150 churches; Baptists, 90; Congregationalists, 69; and the Presbyterians about the same number. In addition to their other mission work, the Methodists gave last year for Chicago city missions \$42,140; the Baptists, \$21,128.53; the Presbyterians, \$18,000; and the Congregationalists, \$16,000. The other denominations are doing practically nothing in this direction. While the showing is pretty good for the four denominations above named, what they have done is not more than "a drop in the bucket" compared with the needs.

Here and There.

There has come on the scene of action at Tupelo, Miss., a brother beloved, Rev. Robt. A. Kimbrough, the new pastor is a gifted, faithful, self-sacrificing, deeply spiritual, gospel preacher. For years his consecrated life has been a constant inspiration to me. One can easily take knowledge of him that "he has been with Jesus." Tennessee's loss is Mississippi's great gain. Mrs. Kimbrough is indeed a true helpmeet. What a treat is in store for the Tupelo saints!

The tilt between the Baptist Argus and the Western Recorder anent the universal, invisible, spiritual church awakens great interest. But there is one disappointment about it. The Argus believes in the universal, invisible, spiritual church and says: "As we study the writings of the fathers we are more and more confirmed in this belief," but has so far given no Scripture proof for that belief. By no means should the writings of "the fathers" be decried but that belief, to give it prestige, must be sustained by Scriptural support. Only Matt. 16:18 has been quoted and lots of "fathers" are unable to see any in-

visible church in it. The business of following "the fathers" Bible or no Bible, must certainly be dangerous. Let the Bible show the existence of such an institution.

D. Lipscomb of the Campbellite Gospel Advocate was asked: "Ought a sinner to pray?" He replies: "There is no forgiveness of sin in any age of the world without confession of sin and prayer for the forgiveness of sin. Prayer is for the sinner that he may be forgiven." "Hear it, ye satellites of Mr. Lipscomb! You have been misapplying the quotation of Jno. 8:31, 'we know that God saith not sinners,' and taunting the Baptists for teaching sinners to beg for forgiveness. Give heed to your Chief and misrepresent Scripture no more!"

Right has been triumphant in Tennessee. The Legislature by an overwhelming majority made it possible for all but six towns in our State to rid themselves of the iniquitous dram-shop. The fearless Dr. E. E. Folk, editor of the Baptist and Reflector, has been the most effective individual factor in bringing about this happy situation. He is president of the State Anti-Saloon League and is a tireless worker. It is his brother, Hon. Jos. W. Folk, who has been so successfully exposing and punishing evil-doers in St. Louis. Someone lately remarked that we need a folk in every city.

D. Lipscomb was asked in the Campbellite Gospel Advocate, "Will all Christians be saved?" His reply was: "A Christian is saved—is in a state of salvation—so long as he continues a Christian, until death; he will be saved forever." What a contradictory conglomeration! Saved, and yet only on probation! Jesus said: "Verily, I say unto you, He that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Quite a difference!

LEETWOOD BALL.

Paris, Tenn., Jan. 31st, 1903.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

Not a day passes without bringing us orders for books.

A Deacon We Have Known.



A. J. BROWN.

With the belief in sketches of good men furnish noble motives alike to old and young, I send a brief account of the life of A. J. Brown, Aberdeen, Miss.

He was born Nov. 18, 1841, at Asheville, St. Clair Co., Ala., and was the fifth son and seventh child born to Miller and Delinda Brown. When about one month old his parents moved to Pontotoc Co., Miss., where Andrew spent about twenty years of his life, making a hand on the farm from his tenth to his eighteenth year.

For some reason school training was limited to a few months at old Oak Hill school house.

In 1859 he was under a merchant, Helms, Roberson, in Arizona in Tippah County receiving wages his board, and in the spring and fall one suit of clothes made of common goods.

In the fall of '60 and spring of '61 the son was entrusted with the management of his father's store at Poplar Springs, Pontotoc Co., where he gained valuable experience, and showed himself a capable young man.

In the spring of '62 he responded to his country's call and joined a company at Phenix, Pontotoc Co., where the company camped and drilled. In August of this same year, his company (I) was ordered to Iuka, where it joined with nine other companies from the 23rd Mississippi Regiment of volunteers. On the second of this same month the regiment was mustered into the Confederate service, and when on Sept. 19th they came from the confederate response, and were ordered to report at once at Nashville, Tenn. Here began a term of service which lasted to the close of the war, accompanied by trials and hardships familiar only to a confederate soldier. His service in connection with the Middle of West army and some of the battles engaged in were at Donaldson, Baker's Creek, Resaca, Peach Tree Creek, New Franklin and Nashville.

Twice he was captured and imprisoned, spending thirteen months in all at Camp Douglas, prison, Chicago, Ill., where he was at the close of the war.

The return to his home soon after the war was attended by mingled feelings of joy and sadness. 'Twas sweet to be at home, but the father had died while the young soldier lay in prison; the mother had gone before when he was only fourteen years of age. No father, no mother, negroes freed, stock all taken, no clothes, no provisions, the country devastated, were things that furnished a situation anything but inspiring. But there was a good step mother to encourage, and a determination to do something and when a request was made that the returned soldier teach a writing school of ten days he was ready and glad to comply.

The prospect for a new start in life was now brightening as he thought of a class of about twenty persons paying two dollars each for writing lessons, but the immediate need of clothing was yet a vexing problem. But the will and the way met again and a Mrs. Gambrell was found who had seven yards of plain gray jeans which they agreed to sell on credit provided the bill should be paid in gold or silver. The young man must have looked well in his jeans suit and must have done good work, for at the close of the first school at Poplar Springs he was asked to teach another at Oak Hill. These two schools netted the teacher about sixty-five dollars which caused him to take courage and thank the Lord for his goodness.

About this time Mr. Henry Dunn, a merchant at Pontotoc secured his services for one year at a salary of thirty-five dollars a month. At the end of this year, fall '66, a clerkship was sought in Memphis with Menken Bros. The young man's proposition was that the firm should try him thirty days and pay what they deemed just. When the time was up he was allowed seventy-five dollars and retained for the season at the same salary, the salary being increased from year to year. Here was a man with a mind to work, and God honored and blessed him.

In the fall of '69, Jno. A. McNeil asked him to return to Pontotoc and form a partnership with him in the mercantile business, himself furnishing three-fourths and the young man one-fourth of the capital, but the latter to share equally in the profits. For eight years this partnership continued, when Mr. McNeil's failing health led him to sell out to his partner. Mr. Brown then took his brother, R. P. Brown, whom he had been helping and sending to school in Memphis, as his partner. Under this management the business was successfully run for four years, when the subject of this sketch feeling that his health was somewhat impaired by the eleven years business strain sold out to his brother. In the year '67, during the stay in Memphis, he married Miss Lizzie A. McNeil, who was the niece of J. A. McNeil and died in the summer of '68. Nine years later he married Miss Azalene Bunch of Waynesboro, Wayne Co., Miss. This union was blessed with four children only one of whom survives—Clarence, now in second year at Mississippi College.

In 1887 the move was made from Pon-

totoc to Aberdeen, Miss.

In doing the success that has attended our brother's cannot be sight of the religious life of his life, for this was, and is to him the real side. He was converted when fourteen years of age and joined the Baptist church at Oak Hill in Pontotoc County. Here he was superintendent of the Sunday school, teacher of the Bible class and closed deacon.

During the stay in Memphis his membership was with the First Baptist Church, corner Scott and Adams street. Here he had charge of a class of boys in the Sunday school.

When the move was made to Aberdeen, a church home was at once found and a class of boys given him in the Sunday school. Weekly notes sent out one of the secrets of his Christian zeal and activity in this fact that from the time of conversion it was felt that service in the Master's name and for his sake was not only a duty but a privilege, and that one should not be ashamed to confess Christ in public prayer and praise.

The Aberdeen Sunday school was not long in deciding that the new member was the man for their superintendent, and they soon had their way about the matter and have been so well pleased that he continues to hold the office to this day.

Other services rendered for this church have been in the capacity of deacon, church clerk for several years, collector and treasurer and custodian of the church property. There has been and has along with these services that made them sweet. He has made liberal contributions to the work at home and abroad, two thousand dollars being given one time toward the erection of the present handsome building, and liberal offerings going from time to time to our Seminary at Louisville and our State College at Clinton, serving the latter also as trustee for fourteen years.

In many ways his business sense and strict uprightness have been recognized by his fellow men. Vice-president and director of the First National Bank of Aberdeen, owner and manager of the Farmer's Warehouse, treasurer of the Masonic Lodge in which he was a Past Master, treasurer of the Epiphany Royal Arch Chapter and Chaplain of Odd Fellows Lodge in which he is a Noble Grand's Chair—these are some of the compliments paid to a man and a citizen.

During the past fifteen years spent in Aberdeen it has been a pleasure of five pastors to know and labor with this consecrated Christian man. First came A. J. Miller, then in succession W. G. Curry, E. L. Vessell, J. N. McMillin, C. T. Kincanon. All of these would come and lay a loving hand upon the head of this man of God before his eyes were closed and his career ended by death.

He is a character that can love and admire always an advocate of total abstinence and an earnest temperance worker. His whole life devoid of a single oath, loved and honored by fervent spirit, diligent in business, serving the Lord. The elements of true greatness so marked in him that

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nature might stand up and say to all the world, "This is a man." May his days and his tribe be multiplied.

C. T. KINCANON.

Lexington, Jan. 23, 1903.

Field Notes.

Lagrippe—yes, a death like grip, it was. For nearly four weeks THE BAPTIST tramp has enjoyed (?) the unfriendly grip of the—well, if you have not had a visit, don't welcome the monster, if you can help yourself.

This fact will explain the failure to mention visits to Madison, Canton, Goodman, and Durant. The Baptist cause at each of these places is prospering. Dr. Z. T. Leavell still leads the saints in good works at Madison. Bishop Cooper, with his good people at Canton, is forging ahead. Everything is lovely in his field, and the new year opened with fair promises of a fruitful year in the Master's work. Tull is still leading the Durant saints. From victory to victory, they go. Never doubting, but the dear Lord will cause them to triumph in the end. Bishop Ellis, at Goodman, toils in hope, and with joyous expectancy, he and his people await the coming harvest.

A few hours spent in Dickens revealed the fact that Kincanon is "the right man in the right place." The saints here speak of him in the highest terms. Under his ministry the church is prospering. The Lord be praised.

The church at Euola, of which the writer has become pastor, is going to renew her strength, it is hoped, in the near future. The brethren in this section are now traveling by the lower route, but when the spring opens and they get on the upper road, we hope to bring something to pass.

THE BAPTIST man has greatly enjoyed his annual visit to the saints along the Valley R.R., in Southwestern Mississippi. The first halt was Natchez. Bishop Geo. B. Butler is bringing things to pass in this thriving and beautiful city. He and his good people are looking forward to the re-opening of their practically new church building. Within it is a gem of beauty, and without, it will be so attractive as to be a joy, for even the house has been so enlarged as to meet all the demands of our people, while the tower and vestibule add so much to the architectural beauty, as to make it all that is desired.

Dr. W. T. Lowrey is to preach the dedicatory sermon on the first Sabbath in March. They have placed in the church a pipe organ, and the house is to be heated by hot air. May great grace rest upon pastor and people.

Hamburg has as her pastor now Rev. S. R. Young. The outlook for the cause is encouraging. Bro. Y. is also pastor at Port Gibson, Knoxville, Roxie, and Union Church, with a membership of some 250, is pastored by Bro. H. H. Webb. The outlook in his field is hopeful. His people speak in the highest terms of him and his work.

Deacon E. B. Seales, of Roxie, is a mem-

ber of Union Church. He is a merchant in Roxie, and a strong supporter of the cause both in Roxie and at Union. Sister Seales, his companion, has been a patient sufferer for many years. This scribe found pleasant entertainment in their comfortable home. Bidding her good-by, she said to the writer: "You will not see me next time you come," but said she was calmly waiting her summons home.

Centerville has as her Bishop, Rev. Joseph Jacobs. His people proclaim his praises. The Baptists are few in number, but great in energy and effort.

Gloster—Two days spent in this Baptist stronghold were both pleasant and profitable, as indeed, everywhere the tramp goes. Rev. W. A. McComb has already taken hold of the work with vigor and the way that the people are rallying to him is phenomenal. The prayer-meeting attended by this scribe was largely attended, and the service was spiritually uplifting.

From all that could be seen and heard, it would appear that pastor and people have formed a mutual admiration society. May the union so sweet continue, and may the Lord greatly bless the labors of his servants in Gloster.

From Bro. W. S. Culpepper, the fact was learned that he and his people are moving along harmoniously and prosperously. At this we rejoice.

New subscribers and renewals have had the right of way all along the line. May this state of things continue. Amen.

O. M. LUCAS.

A Message From the Man in the Moon.

It is generally known that Marconi has at last succeed in sending a message by wireless telegraphy across the Atlantic ocean from America to England. These communications are made by means of electrical waves which move either as sound waves on the air. There is about us a subtle element called "ether" which pervades space and on which electricity travels. By a process called "tuning" an instrument in America can communicate a message to an instrument of like character in mid-ocean or in Europe, if the two instruments are "tuned" in unison and command an altitude to overcome the curvature of the earth's surface. This is the process of wireless telegraphy.

For sometime electricians have been saying that now and then, there are electric disturbances that must come from some heavenly body. They have not been able to correlate these electric phenomena, but have clearly observed them. It has been left to Marconi to master the subtle disturbance.

In "tuning" his instrument, Marconi, by the merest accident struck the "zone" of the instrument of the "Man in the Moon." Plainly, and beyond cavil, the message was received by Marconi's instruments. "Things are not equal." Again and again the message was recorded, "Things are not equal." Marconi interrupted with the question, "Who are you?" The answer

was unmistakable, "I am the Man in the Moon." Marconi said, "What do you want?" And the man in the moon proceeded thus with his message:

"Things are not equal. I have been a long time trying to get to say this. You people on the earth must be very dull. The earth is 6,000 years old, and you are just now mastering your nearest force. Let me tell you some things.

"Things are not equal. I am here in the moon for burning brush on Sunday, and must stay here as punishment for that crime. How long I have been here, I cannot tell, I must stay here as long as there is a moon, and keep burning brush. Yet, I see people on the earth desecrating every Sunday. They keep their doors open on Sunday. They gamble for money all day Sunday. They run the trains all day Sunday. They sell the Sunday papers all day Sunday. And yet I must stay here always burning brush for burning brush on Sunday. I can rest but a few moments at a time. The brush keeps coming from somewhere, and I must burn brush, or be covered with brush that will catch fire, and burn me to a charred mass.

"Things are not equal. I must be punished forever for burning brush on Sunday. I am chained to a rock. My legs are sore from the shackles, and my arms are weary of tossing brush, but for centuries there has been no rest. Yet, you people on the earth condone the greatest evils in others. You license iniquity, you legalize the basest and most degrading practices. You license the traffic of hell water. You legalize the sale of the devil's life drops. You know it can do no good. You know it deprives children of bread. You know it places helpless women in poverty. You know it is a blighting curse to the earth. Yet, you legalize its sale, and establish hell holes on earth where it is sold, and lend it respectability. And I must be punished forever for burning brush on Sunday."

"And the people of America call themselves Christians. You quibble as to forms of prohibition. You lug the question into the domain of tricky politics. You use political methods in dealing with the question. You want it mildly considered. Liquid damnation dispensed by law in a Christian country? Be gone! You imply beat the brush when you know the devil will not run out, and I must burn brush forever. And you are a Christian people. You preach the doctrine of protection and purity, and cast aside methods of prohibiting the sale of hell water. Be gone with you! You legalize the sale of hell water, and I must burn brush forever. Things are not equal! Things are not equal!"

If Marconi should deny having received this message, the only reply the writer will make is, that the facts contained in it are sober realities, and deserve the prayerful attention of every right thinking man and woman.

Z. T. LEAVELL.

"The newspapers are like mirrors turned downward, reflecting only material, temporal things."—Dr. H. G. Guinness.

Four Factors in Missionary Work.

W. JAS. HANSON.

There is no enterpriser fostered by any individual or people who has so much to commend it as our missionary work; with God for its author, Jesus Christ as its founder, the Holy Spirit for chief adviser, the salvation of souls for its achievement, and the glory of God for its end, it stands as the greatest and most important undertaking. We as a people, once blessed with other Gentiles, and if we know the delights and beauties of the paths of righteousness it is because in the early days of Christianity missionary work unfolded in our ancestors the blessed news of the gospel. No truly grateful heart will be satisfied with doing less than to bring some benighted soul of this heathen city.

As a people, we are only playing at "preaching the gospel to every creature." True, there are many as a host of earnest, self-sacrificing workers, but there are myriads of dormant or sleeping people who are dead so far as spreading the gospel is concerned. This is not necessarily a bad element; many of them are the sons of the highest order, but in the matter of the material out of which we must make valiant soldiers, and to which they must be aroused.

The first factor to mention is what God says in his missions. As soldiers, we are under orders, as our Sovereign God has supreme right to command, Jesus is our Prince to lead, and it is ours to gladly obey him, and follow where our Captain leads. "And in that day there shall be a fruit of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." (Isa. 11:10).

"I, the Lord, have called thee in righteousness, and will keep thee for my covenant to the people, for a light of the Gentiles." (Isa. 42:6). "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60:3). "From the rising of the sun, even unto the going down of the same, my name shall be glorified among the Gentiles; and in every place where I am offered, unto my name, a pure offering; for my name shall be glorified among the heathen, saith the Lord." (Mal. 1:11). "And his name shall be glorified among the Gentiles." (Matt. 12:21). "For this cause I will confess thee among the Gentiles, and sing unto thy name. And he saith, Rejoice ye Gentiles with the Lord. Praise the Lord, ye Gentiles; and laud him, all people." (Ps. 115:9-11).

Add to these passages the commission given in Matt. 28:19, 20, and Acts 1:8, then to earnestly enter after the truth can misunderstand God's will regarding the Gentiles. Remember, too, that this is only a small part of what he says. Keep these words as precious memories in your mind, hide them in your heart as jewels from God's treasury, and make them a part of your very being, and you can burn them into the consciences of your associates. The heart that is pierced by a stream of heavenly wisdom is made rich by the in-

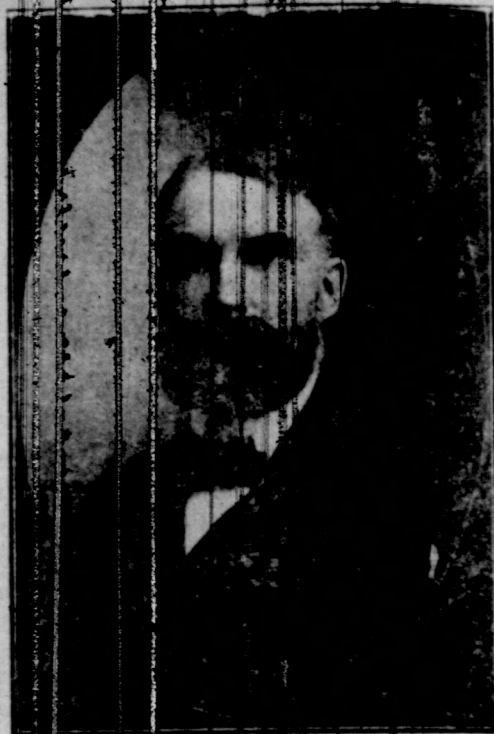
dwelling Spirit, and sown with words of eternal truth, cannot remain barren soil, but will in due season bear an abundant harvest to God's glory.

The second great factor is to get our people to know that "the field is the world," and convince them of its need. Tell them of the darkness of heathendom; tell of heathen customs, its vices, for it has no virtues; demonstrate the blighting power of all religions save that of Jehovah. Make the comparison pass into the great contrast it really is between "the nations who sit in darkness" and the blessedness of "the nation whose God is the Lord." Statistics are stupendous, but pictures from the home life of the people without the Lord are much more effective. If there was nothing for our missionaries to do but break the shackles of slavery that now bind with galling severity all heathen women, and elevate them to their rightful sphere, the task would be worth undertaking, at ten thousand times the cost. Awake, O Christian women, to the needs of your sisters in Christless lands!

The third great factor is to inform our people about what has already been achieved. Begin by convincing them, for it is the truth, that our refinement, culture, benevolent and educational institutions, our system of government, and every factor that operates to make us a truly great people, is the legitimate fruit of Christian missions. Then turn to our mission fields and show that the same things are being done there. There is no other means of cleansing the hearts of men and making them love righteousness known to man, than the simple story of the cross. Philosophy may develop the faculties of the mind, art and sculpture a taste for the beautiful, but Christ in the heart, the hope of glory above, makes us pure, noble, and good.

The fourth factor is united co-operation, expressed in abundant sympathy for the lost, supreme love for God, that makes us say "thy will be done," cheerful obedience to his commands; let us then emphasize, demonstrate this condition of heart, by willingly making an offering of our means. We can claim little interest in an enterprise, indeed, if we are unwilling to put our money into it. But when our hearts and heads are right, there will be no question about the money.

He who conducts an honest business on Christian principles, and uses its earnings to feed and clothe ministers while they preach the gospel, is just as truly a missionary as the preacher himself. The divine plan for the spread of the gospel rests on a scientific division of labor. Paul planted, Apollos watered, but God gave the increase, and "we are laborers together with God." The obligation to evangelize the world does not rest on any one company of Christians, but upon all—the "one body in Christ." Reader, gladly take God into business with you, and count it an exalted privilege to be his partner in Heaven's greatest enterprise, and whatever you do will work to your eternal good and glory. Water Valley, Miss.



Gov. Stickney.

The Hon. William Wallace Stickney, of Ludlow, the present governor of the Green Mountain State, (Vermont) was born in Plymouth, Vt., in 1853. He came from a sterling ancestry, well typified by his father, who was a man of strong character, large capacity and unusual attainments. He shared the whole range of experience of the farm and the district school, and completed his education at the famous Phillips Academy, Andover, N. H., from which he was graduated in 1877.

Prior to his graduation he had taught several terms of school, and had begun the reading of law. He was admitted to the bar in Windsor County in December, 1878, and soon entered upon successful practice. In 1880 he was elected clerk of the house of representatives, and received, as a tribute to his efficiency, repeated re-elections till 1892. In 1882 he was elected State's attorney for Windsor county, a position to which he was re-elected in 1890, and during these terms he was called upon to manage several important criminal cases, in which he won a wide reputation as a thorough and capable trial lawyer. In 1893 he formed a partnership with John G. Sargent. The firm has an extensive and increasing practice. Having the keen perception to discern the vital elements of a case, the grasp of a ready and retentive memory, and the power of clear and logical analysis, combined with a forcible manner of statement of fact and argument, he is regarded as one of the leading lawyers of the State.

In 1892 he was elected speaker of the house of representatives. The efficiency of his service was fully recognized in 1894 by his election to the house, and also to the speakership. His wide and popular acquaintance in the State, and his conspicuous success as speaker made him, in 1896, the logical candidate for governor, and the young men of the State loyally rallied to his standard. While he lacked only three votes of a nomination in 1896, his ardent support gave him an unanimous nomination in 1900, and he was elected Governor.

with the largest plurality, with a single exception, ever given to a candidate of the republican party for this office. As a public official, he is independent, self-reliant, painstaking and conscientious. He serves public interests as faithfully as his own, carefully forms his judgments, and cannot be swerved from his line of duty as he sees it. Gracious in manners, accessible to all, simple and democratic in tastes and life, able in speech and act, faithful to public trust, he adorns his high office and achieves a wise and dignified administration."—"The American Tyler" January 15, 1902. [Governor Stickney is a consistent Baptist.—Ed.]

Brother Sample's "Query."

In THE BAPTIST of January 29th Bro. Sample quotes from Dr. Spilman the statement that "from the Sunday Schools come from 80 to 90 per cent. of all additions to our churches;" he then goes on to comment on that statement, and bemoans the fact that the Gospel as Baptists teach it "must be confined to a field so narrow as Baptist Sunday Schools and the children of Baptist families."

I join most heartily with my good Brother Sample in this lament, and wish that we could reach more people outside of "children of Baptist families" than we do, but is it not evident from the statement made by Dr. Spilman and agreed to by Bro. S. that the Sunday School is the great evangelizing agency of the church? I go further than the implication above, and claim that children of even Baptist families who do not attend Sunday School are largely without instruction in the Bible, either as taught by Baptists or anybody else. Is it not a fact, that of those outside of the Sunday Schools who do unite with the church all, or nearly all, are adults, and some of them men and women who owe their knowledge of the Bible to the instruction which they received in the Sunday School when they were children? What of the children of Baptist parents in this State who do not attend Sunday School; how many of such know anything about God's Word, or care anything about it? More than that, what about the adult members of Baptist churches who do not attend Sunday School; are they not ignorant of the Bible?

I am glad that Brother Sample said that he offered no objection to Sunday Schools, some of us had about concluded that he was not in sympathy with that work, and we rejoice to know that he is.

JNO. T. BUCK.

Jackson, Miss.

Is the World Ready for the Gospel?

Say not ye there are yet four months then cometh harvest. Behold, I say unto you lift up your eyes and look on the fields; for they are white already to harvest. At the time of our Savior's life the fields were white to harvest, and they have gone on and on whitening and ripening until they are now ready for harvest. Ready to receive the glorious gospel of our Sa-

vior. Not only one field but all fields are now ready for the gospel. Every day reveals to us more and more the great need of the pure gospel in heathen lands and the duty of the church in the spread of this gospel. Barriers are being removed and the way of access to the people made ready. We are now most concerned lest the church fail to fulfill her God-given mission. It is our mission to win the world to Christ by carrying Christ and His gospel to the world. Is the world ready for this Gospel? Yes, this is proven to us by the willingness of the heathen to receive the Gospel and the harvesting of all foreign fields. The time is come for thee to reap, for the harvest of the earth is ripe. The cry of the missionaries to send more laborers into the field is also proof that the world is ready for the Gospel. If the world was not ready for the Gospel God would not be giving these laborers such ingathering of souls. Say not ye there are yet four months then cometh harvest. The fields are white already to harvest. No loving word was ever spoken, no good deed ever done tomorrow. How often do we say some other time. How shall we find out what things can be done any time and what things now or never. Only by living in the faith that today is the only day we have. "Now is the accepted time." Now is the time we should do all we can in helping to send the Gospel to heathen lands.

The harvest, truly is great but the laborers are few. Luke 10:2.

That Baptist Member.

I notice in THE "BAPTIST" under date of January 29th you have a comment on a Baptist sister teaching in a Methodist Sunday-school. Under the circumstances the position is taken that the Baptist lady is justifiable in teaching in her Methodist Sunday-school. I do not care to discuss this question, but must take issue with the comment. I do not believe there are any circumstances that will make it justifiable for a Baptist to teach in a Methodist Sunday-school. The following reasons form the basis of my convictions:

1st. Because of the influence made on the world. There is no school but has its body of teachings. The Methodist Sunday-school likewise has its peculiar body of teachings. A Methodist "Elder" said to me some time ago, "the first thing we do with the child is to teach him that the Methodist church is right." Now, for a Baptist to become a teacher in a Methodist Sunday-school is to give the world the impression that the Baptist has given up his or her own convictions and is teaching Methodist doctrine. Christians need not necessarily get that impression, but it is inevitable with a lost world. Hence, it is wrong.

2nd. Grant we are not responsible for the impression we make on a lost world, however we are, but for the sake of argument allow this—Have we the right before God to set aside our own convictions and teach the opposite upon so grave a question

as the eternal well-being of man? I say God, in His Word, has not given us this right.

3rd. Grant that you do not set aside your convictions of God's teachings but that you teach these Baptist doctrines in the Methodist Sunday school, do you not by secretly endeavoring to destroy the property and interest of your fellowmen, play violence to a broad principle in God's Word? For these reasons I believe that no circumstances will make the sister mentioned, or any other Baptist justifiable in teaching in a Methodist Sunday-school.

I have written upon this subject, not as a critic—I don't write those kind of articles, but expressing my honest convictions.

Yours in the work,

D. W. BOSDELL.

Meridian, Feb. 2, 1903.

Some Questions.

I have been thinking for sometime I would ask you or Bro. Sproles, or both of you some questions on Baptism. Now, these questions may seem simple and commonplace to some, yet I feel assured that they will be beneficial to more than to myself. Perhaps the brethren who write for THE BAPTIST expect us to read a great deal between the lines that we have not been able to see, so we will ask you to be just as explicit as possible. I have lying before me THE BAPTIST of Dec. 11, 1902. On the editorial page I read as follows: "Baptism is the initiatory ceremony of the churches." The first question that comes into my mind is, what church did Christ's baptism initiate him into? 2. Or what church did John's baptism initiate people into? 3. Or into what church did Philip baptize the eunuch?

4. Does baptism make people members of Baptist Churches? or is it only one of the conditions of membership?

5. When, where, and by whom was the first church organized?

(a) Was it organized before the institution of the Lord's Supper, and were all who had been baptized up to that time members of it? If so why did not Christ invite them to take the Lord's Supper?

(b) Why did he invite the twelve only?

6. Can there be a church ordinance when there is no church to enforce it.

7. If baptism was administered before there was a church, is it then a church ordinance?

8. If "Baptism is the initiatory ceremony of the churches," is it "a declaration to the world of death to sin and a new life in Christ Jesus," or is it a declaration of church membership?

Lastly, is "primitive" baptism is to be accepted as valid by the missionaries, why not Campbellite baptism be so accepted since both sprang from the same source?

Sincerely yours,

A. T. CAMP.

It is not enough to read the Bible; one must meditate upon it and absorb its spirit and teaching. The Holy Ghost works in the soul to its enlightenment, quickening, direction and purity as the Work of God is carefully studied and vitally assimilated.—Presbyterian.

SUNDAY SCHOOL LESSON.

W. JAMES ROBINSON.

February 11. (Cor. 8:4-13.)

Christianity—Self-Control.

Golden Text—*Let us therefore follow after the things which make for peace.* Rom. 14:19.

Read the context carefully. To seek the kingdom of God is the first and most important duty of every individual, "for the kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost. For he that is of Christ, his life is life's greatest treasure, and cannot be had by sincerely following Christ."

Vs. 1-5. In Corinth, as in other cities meat was sacrificed to idols and then sold in the regular market. Some of the Christians recognizing that an idol represented nothing but the material of which it was made had no scruples about eating this meat; others were so far as to eat with friends, who were heathen, in their temples. This caused trouble. *Knowledge puffeth up.* The knowledge of the real nature of idols separated from love for the weaker brethren. *Liberty edifieth.* Genuinely sympathetic makes personal sacrifices in order to help another in Christian character. *Every man love God.* The Bible idea of giving God pre-eminence and our neighbor equality with ourselves. When we get out of the selfish idea of doing everything we have a right to do, we will be helpful to others but not better. It is a right to do anything that we not injure if left undone, if it hinders others in Christian growth. *There is none other like me God.* There are many so-called "imaginary beings," productions of man's hands, but only one real God.

6. *There is but one God.* Hence things offered to idols are not offered to gods. God is the creator of all things and alone through Him we may hope for salvation.

7. *Not in every man that knowledge that an idol is no reality, and does not even represent a being.* Some of the brethren ate the meat believing in the true God and at the same time believing the idol to be something. *Their conscience being weak is debilitated.* Are unable to eat the meat without regard to the idols. It was all right to eat the meat if done with no idea of honoring an idol.

8. *Let meat be so handled as not to God.* This should be our standard whenever our action causes any mere questioning. If the thing in question truly commends us to God, certainly we are not to leave it undone, but if it is only a question of liberty by all means leave it undone if thereby you may win a weaker brother.

10. Some brethren having learned the true nature of idols would go socially and eat at the feasts, others whose conscience was not entirely of regard to idols, seeing they were encouraged to eat in honor of the idol. It was wrong to thus

honor idols and so the strength of the strong became a cause of stumbling to the weak instead of being, as it should have been, a help.

11. *And through thy knowledge shall the weak brother perish for whom Christ died.* Paul does not preach apostasy unto death here. The brother in question is not truly saved, but evidently is considering Christianity. When he sees a Christian doing to all appearances as he has ever done, he concludes that there is no real difference, or if any, the Christian is a hypocrite and by far the worse of the two. His conclusion is naturally to ignore Christianity, continue as he is, and as result, go to hell.

Christ died for this "weak brother," as much as for any, but when he was inclined to Christ through the error of looking to a man instead of Christ he made shipwreck. We must ever be ready to make personal sacrifices in order to help others. If Christ could afford to die for them, we can certainly afford to not use our full liberty. This is the least we can do when we properly consider what Christ has done.

12. *When ye sin so against the brethren and wound their weak conscience, ye sin against Christ.* So intense is Christ's love for every one.

13. *Wherefore if meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend.*

This is Paul's conclusion of the whole matter; he is willing to sacrifice personal liberty on every question to win those for whom Christ sacrificed everything. To do less proves us ingrates.

Apply the principles of this lesson to all places of our social life, for this lesson is really an issue in social life, and see what the result will be. Theatre going, card playing, dancing, seeing the races, using intoxicants, and many other things should be tested by this rule.

Perry County Prohibition Mass Meeting.

Pursuant to a call signed by several of our citizens we met in mass meeting at Hattiesburg on the 2nd instant. Though the weather was very unfavorable, it raining just about all day, we succeeded in having a "dry" enthusiastic mass meeting.

Bro. I. P. Trotter was chosen chairman and young Bro. Tucker was elected secretary.

Several resolutions, too lengthy to publish in this notice, were adopted. It is needless to say we put ourselves on record as being unreservedly in favor of the passage of a State prohibition law. One resolution was a pledge not to support any candidate for legislative honors who did not openly commit himself as being in favor of the passage of such a law.

We selected a county prohibition committee of five members to manipulate the campaign here in Perry county.

Fourteen delegates were chosen to represent this county at the State mass meeting at Jackson on the 17th inst. This delegation is instructed to report on their return what steps are taken at Jackson that we

all men were uniformly with the rest of the State in pushing the great fight on to triumphant victory.

We are expecting a great meeting at Jackson on the 17th inst. all the counties, which have not already done so, be sure to hold mass meetings and elect delegates in order to insure a representation at Jackson. If we did nothing but hold mass meetings men good would be accomplished in starting the people to thinking, which would result in the crystallization of sentiment in support of the great cause we have espoused. So hold the meetings by all means.

Yours for success,

L. J. SHOEMAKER.

Gloster.

"A new broom sweeps clean," says the old adage, and just now we are enjoying this privilege at the First Church of Gloster. There were 130 in Sunday School yesterday, 250 in Sabbath school and a B. Y. P. U. organized with 60 present. The Woman's Mission Society observed the week of prayer and carried out the program and took in \$25 for missions. Our mid-week prayer meeting has reached as high as 115 present and our church or preaching congregations are large, attentive and responsive, with an occasional accession both by letter and for baptism. To the Master be the praise and glory and honor.

It is a pleasure to notice the encouraging reports in THE BAPTIST by the brethren of their work throughout the State. I was especially glad to notice the kind reception given Bro. Ellis and wife by my old church and the enthusiasm with which they start off.

M. A. McCOMB.

A Good Time at Pine Bluff.

The brethren arranged for a Mission to include Thursday and Friday before the first Sunday. We invited some of the neighboring pastors and laymen; but on account of bad roads and pressing engagements none came. However the pastor went carrying with him some Foreign Mission literature and envelopes and some tracts from "A Layman" in Chicago.

The Holy Spirit was with us as we sang and talked and prayed about the Lord's work.

One Sunday we reaped the first harvest, and I am constrained to believe that seed sown which will continue to bear fruit for years to come.

In order that you may see how well we did, I will give the figures for the past few years.

Associational year 1900, Foreign Mission, nothing; 1901, \$2.00; 1902, \$7.85; Sunday for 1903, \$26.35. Nearly three times as much as for the three previous years combined. Added to this we raised \$5.80 to buy a communion set; and \$10.20 on pastor's salary also a fine ham for his family. Happy people, happy pastor.

Brothers, write for some Foreign Mission literature and envelopes. Distribute them. Impress upon the brethren the magnitude of God's love and their privi-

Feb. 12.

For Success Attend Harris' Business College,

—JACKSON, MISSISSIPPI.—

Established 1895.
Incorporated 1900.
Auth. Cap. \$30,000.

lege to spread the good news. Then you will be happy for having done your duty; and you will see a people, happy for having done better than they ever did before. Render to God the praise and press on to greater joys.

BRYAN SIMMONS.

Gallman, Miss.

A Card.

Since the death of my beloved companion, kind friends from far and near have written me letters of condolence, which have greatly cheered me in my loneliness.

Will you furnish me a little space in your columns to express my grateful appreciation of those messages of love and to assure all my friends that I cherish and shall ever hold in remembrance their kindly expressions of interest in me.

I shall be glad if you will give space for this little missive presented by a dear little girl friend who lives just across the street from us, and prepared by her own hand. She is 11 years old and it will afford me pleasure to have it published in connection with this note.

E. B. McLAIN.

In Loving Remembrance of Mrs. E. B. McLain.

A voice we loved is forever stilled,
The willing hands are crossed,
The place now vacant ne'er can be filled;
A friend we each have lost.

For each child a pleasant word,
A smile from every one,
Nothing but cheer from her we heard,
Her work how nobly done!

We knew her to have a "heart of gold,"
One that was kind and true,
She to no one her sorrows told,
But every one her goodness knew.

While we bereaved friends do mourn,
The blessed angels rejoice,
From our breast a loved one is torn,
And we miss her cheery voice.

From a little girl that loved her,
CLAUDE HILL.

Some Figures Again.

It has been published, as a fact, that the number received into the Baptist churches in Ohio was scarcely enough to replace the losses by death during the year, and in connection therewith the statement is made that they have fifty eight thousand Sunday School pupils in Baptist Sunday Schools in that State. Referring to the above I asked how this state of things is to be accounted for if the Sunday School is a factor in the work of evangelization?

I am at a loss to know where, in connection with this, you find room for making the charge that I "intimate that increase in membership would have been greater had the attendance on Sunday Schools been less." There is room, however, for an intimation of this sort that the Sunday Schools in the State of Ohio are not the important factors in the work of evangelization that is generally claimed for them elsewhere. It may be that, in Ohio,

they are giving more attention to the natural than they do to the spiritual. At all events there is something in connection with the work there that deserves to be carefully considered.

There are 71,000 church members and 58,000 Sunday School scholars in Ohio—and scarcely enough baptized in that State to fill the places of those who have died. We have over 100,000 white Baptists in Mississippi. You say that 72,000 of them, approximately, are out of Sunday Schools. Do I understand you to intimate that the unprecedented success in the work of evangelization in Mississippi last year is due to the scarcity of Sunday Schools?

J. R. SAMPLE.

[Not at all.—Ed.]

A Word.

Some Mississippi exiles in Texas are deeply interested in what we hope will be the final struggle for prohibition in the good State. I rejoice to see Methodists, Baptists, and people of all denominations uniting in the good cause.

There can be no question that a well directed campaign will win. Such signal progress is never won, except with pain and labor. It was the thought of some of us from the beginning of active work in the State, never to stop short of State Prohibition. It will be a great honor for Mississippi to lead in the South in this reform, as well as in others. Saloons have no rights. They have privileges which the State ought not to grant for immoral purposes.

They should be endured nowhere longer than they can be abolished.

I greet my old co-workers, and bid them God speed in their holy work.

J. B. GAMBRELL.

Dallas, Texas.

Macon.

Though the clouds hung low and threatening over us last Sunday nevertheless it was a good day with us at Macon. There was sunshine in our hearts. The congregation was good for the day and when the pastor presented the cause of Foreign Missions, after the sermon and asked for \$100 to support a native helper on the Foreign field, the response was rapid and hearty and in about ten or fifteen minutes the amount was raised. I went to say for my people here that I have never asked for any definite amount for the Lord's work, that has not been readily given. Our Sabbath and Sunday schools assumed the support of a little child, Zephaniah Kyle, at the Orphanage this year, and they find the task so pleasant and easy that I think they have money to spare to some other benevolent work. We feel very hopeful about the work here for the coming year. Our Ladies Missionary Society sent a box valued at about \$7.00 to a frontier missionary and have made their Xmas offering to China as usual.

W. C. GRACE.

Tupelo.

I have come to Tupelo as pastor of the church here for full time. We began work together a week ago with five additions by letter that day. Had 85 in Sunday school, 80 in Sunday school yesterday. We have been very handsomely received here by the membership and friends. The ladies were unpacking for household goods when my wife and I arrived. A month's supply was stored in our pantry by the Ladies Aid Society.

I left dear old Tennessee with a sad heart but such royal treatment has completely convinced me that Mississippi knows how to make one feel welcome and at home. It is my desire to do a great work here. The church is out of debt. Has a nice new building and a neat pastor's home. Now she undertakes preaching each Sunday. All seemed of this step forward. I hope to become acquainted with the work of the States as far as possible. THE BAPTIST will help me in this, so here is the money, send it along, please. I know some of the Mississippi pastors and workers already—I hope to know more as the days pass by.

Yours for service,

R. A. KIMBROUGH.

Tupelo, Miss.

What We Saw.

A miracle? No, but it seemed so. Mr. B. F. James, a prominent man who lives at Love, Mississippi, came to Jackson Monday—a confirmed stammerer. He took one lesson for the cure of his stammering under Dr. Randolph, and strange to say he was cured in one hour. He came to see us today and talked as fluently as any one and seemed to be the happiest man in Jackson. Stammerer, this is wonderful, and you should come at once and be cured. You know that you are at a fearful discount in your stammering condition. Hand this to Stammerer. *Golden Rule.*

Let those who sometimes suppose gentleness to be tame, insipid virtue, make careful study of it as seen in the character of Jesus. They will learn to admire it. They will be impelled to cultivate it. They will perceive it to be a fruitful source of true and mighty power. When we understand that one gentle as Jesus was, because he was afraid of no one; because, apart from the moral aspect of the matter, he realized that he is strong enough in the highest sense to dispense with bluster, we feel that he has attained to a lofty and honorable level of character and life.—Selected.

The nearer we get to Eden the more beauty we will see in the world. The nearer we get to Calvary the more we will be occupied in giving. The more we recognize the goodness of God, as we walk daily among his mercies, the more we will feel like singing—"O that men would praise the Lord for his goodness and for his wonderful works unto the children of men."—United Presbyterian.

THE HOME.

Accidents—Carelessness.

It often seems perplexing to our faith that in the scheme of divine providence, with terrible disasters should flow from trivial acts of carelessness. One day a woman in a pool permits a slight defect to remain in a bolt that he is to use; months afterward a calamity is the result. A crowd of steamship passengers in mid-ocean, because of a defective bolt was at a fatal point in the ship's machinery, and an unusual strain broke it. One day a railroad switchman, in a moment of carelessness, throws his switch the wrong way, and the express train is wrecked, killing a score of people. One day the anxious mother's very eagerness gives her husband medicine out of the wrong glass, and thus (from an overdose) speedily extinguishes the life she would have been able to save. And so on, through an almost endless list, the thoughtless, heedless, hasty acts of a moment's carelessness, ruinable suffering, ruin, and death.

"For want of a nail the shoe was lost;
For want of a shoe the horse was lost;
For want of a horse the rider was lost;
For want of a rider the battle was lost;
For want of a battle the kingdom was lost;
And all for the want of a horse shoe nail."

And what shall we say of the careless mithril in a bad nail or one at all? This was indeed the case. This precipitated all this calamity so small a beginning.

We are here in the presence of the great problem that press upon us when we consider the suffering that is among men, so much of which is beyond our power to relieve when we ask for God's blessing in the wholesale destruction of life by a volcanic eruption or a tidal ocean-wave. It is not get involved in the greater questions just now. There is an important lesson for us in the matter (readers find).

We are all engaged in serving others, and the quality of our service largely rests upon our faithfulness and often when no one can see us. The mainspring which in a watch may fail at the critical moment of a surgical operation. The

false lesson carelessly given in school or church may affect a soul that will never come under our influence again. Some chance reader of this journal may get, or fail to get, an impulse that will bear fruit in some other part of the globe. Our lives are thus bound together, for better or worse, in a net work of influences, given and received, that makes every man his brother's keeper. We cannot escape the responsibility, and we ought not to evade the opportunity. In this solidarity of the universe everything runs into everything. Every life in some way affects every other life.

There are, then, no trivial things. A slight defect, a little fault, a hasty word, a moment's weakness, may produce tremendous and enduring results, as a grain of sand in a vital organ may produce excruciating pain and sometimes death; or as an infant's hand may close the electric circuit to work itself out in destructive or beneficent deeds many miles away. "He that is faithful in that which is very little is faithful also in much," said our Lord. It is required in stewards that a man be found faithful, and we are all stewards of God for the benefit of our fellows. "Whatsoever ye do, work heartily, as unto the Lord, and not (merely) unto men," was Paul's instruction to the slaves at their unrequited toil; how much more it appeals to us. How can we be careless in our work, whatever our work may be?

Christ was a man among men, and he has forever glorified the most common relations and work of life. In the workshop of Nazareth he sent out nothing that was unfinished or defective. There was no carelessness or indolence attaching to the errands he did for his parents about the streets of his village. He was never discourteous or deceitful to old or young. No guile was found in his mouth. His teaching was faultless, even as his life was sinless. In the affairs of our daily life, as in the great concerns of our religion, he has left us an example, that we should walk in his steps.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water at most immediately. If you want quick relief and cure this is the remedy. Sold by Fulham & Co., Druggists. Price \$1. Mail orders promptly filled.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and indigestion.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough regulation take Lemon Elixir.
50 cents and \$1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a number of other medicines, that done me no good.

CHARLES GIBBARD.

MOZLEY'S LEMON HOT DROPS

Cures all Cough, Colds, Sore Throat, Hoarseness and Bronchitis.
25c. at Druggists.

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MEMPHIS, TENN.

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If you want the choicest vegetable or most beautiful flowers you should read BURPEE'S FARM ANNAL FOR 1903, so well known as the "Leading American Seed Catalogue." It is mailed FREE to all. Better send your address TO-DAY. W. ATLEE BURPEE & CO., PHILADELPHIA.



Individual
Communion
Cups

If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

Our Specials for this year are: Kind Words, which is enlarged and improved, making it a first-class religious paper for young people, and the Bible Class Quarterly, for adult grade. Unique among Sunday School publications. Send for samples.

Our B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

BAPTIST SUNDAY SCHOOL BOARD,
Nashville, Tenn.

Why do you permit a student at the communion table which you would not tolerate in your own home? The use of individual communion service grows daily. Do you open to conviction? Would you like to see a list of the churches in which it is used and how the satisfaction it gives? Send for our free book, it tells all about it. It will put you on the right side of the record.

PRICE LIST PER QUARTER.
THE CONVENTION TEACHER.....\$0 12
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KIND WORDS, weekly, no advertisement.....13
YOUNG PEOPLE'S KIND WORDS, semi-monthly.....06
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PICTURE LESSON CARDS.....25

OTHER SUPPLIES
Sunday School Record, complete, in each.....\$1 00
CLASS BOOKS, per doz.....40
CLASS COLLECTION ENVELOPES, per doz.....50

Drinking Whisky.

I saw a whisky ad. in a country newspaper last week and the editor's notice of the ad. was somewhat like this: "While we do not advocate the sale of whisky in Mississippi, we ask those who do buy it to order it this firm where you can order it one day and get it the next morning in time to have a drink before breakfast." The firm says he recommends certain brands, "The kind that benefits everybody." The editor says he "does not take any 'fake' advertisements, therefore he endorses every word set forth in this advertisement." The editor's comments remind me of something they told on a preacher in Texas when I was a small boy. The place of market was some distance and on one trip, one of his sons stole a goose, and the next trip when they went to start, he said, "boys, I don't advocate the stealing of geese, but if you do steal one, get a gander." The Mississippi Messenger, published in Shubuta, will not take a whisky ad. at any price. He says, this is a prohibition county and he will not aid men in putting whisky into the homes of the people. The good people of the county should encourage a clean paper.

Liquor Traffic.

The representatives of the license traffic in the United States have become a league of law-breakers. Not content with resisting by personal and political action the passage of laws in restraint of the destructive traffic, they have banded together to violate every such law when passed. They demand the protection of law for themselves and strike down the partial protection which law enforced would furnish to society against the intolerable evil they produce. Not content with untidily refusing to obey the law until compelled by legal process, they openly resist enforcement by criminal means.

Men in this county remember of the attempted assassination of the writer by three of the gang, they have assassinated many, and also used the dynamite bomb and torch. They use thousands of dollars to prevent States becoming prohibition by statute or constitutional. When the temptation is removed from the old toper they advertise in such papers as will sell their space and use the mails in sending whisky circulars.

Texas.

Under the ruling of the Attorney General of Texas, the saloon men pay poll tax of the ignorant, whites and negroes, secure certificates and vote straw men. The breweries are furnishing the money to control local option elections. They can vote either the men whose names appear thereon or others "just as good." At Martin one organization paid out five hundred poll tax certificates in one day. To head off any attempt to carry local option in the county, you see the importance of electing men to office that cannot be bought up by the whisky trust. Men that are in favor of the suppression of the liquor traffic and the enforcement of the law, and representatives that are in favor of good laws.

"Dear me, how fluidly he talks," said Mrs. Partington, recently at a temperance meeting. "I am always rejoiced when he mounts the nostrils, for his eloquence warns every cartridge of my body."

Bad Coughs

"I had a bad cough for six weeks and could find no relief until I tried Ayer's Cherry Pectoral. One-fourth of a bottle cured me."
L. Hawn, Newington, Ont.

Neglected colds always lead to something serious. They run into chronic bronchitis, pneumonia, asthma, or consumption. Don't wait, but take Ayer's Cherry Pectoral just as soon as your cough begins. A few doses will cure you then. 25c., 50c., \$1.00. All druggists.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

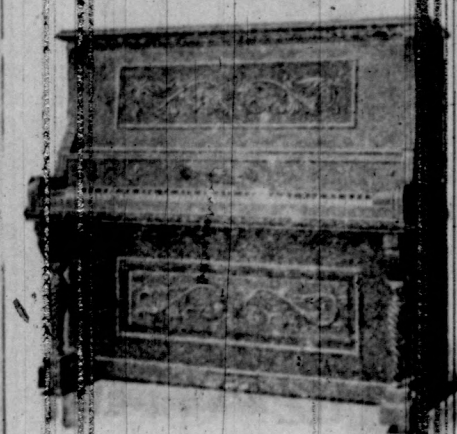
Ayer's Pills cure any tendency to biliousness or constipation, and thus hasten recovery. Purely vegetable. Gently laxative.
J. C. AYER & CO., Lowell, Mass.

Go to your Druggist and get a bottle of

Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements. For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

Your Home Is Not Complete



send you catalogues with prices and terms, attention.

Patton & White,

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JACKSON, MISS.

Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

300

first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come!
Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable. Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous

BARRED ROCKS.

Eggs \$1.51 per setting of 15. Write for particulars of fowls

W. R. TAFE, Breeder,
Goodman, Mississippi.



Department.

Daily Bible Readings.

Monday, Luke 11:1-14. Tuesday, Luke 11:15-17. Wednesday, Luke 11:18-20. Thursday, Luke 11:21-23. Friday, Luke 11:24-26. Saturday, Luke 11:27-28. Sunday, Luke 11:29-32.

Do you know what you are doing? If you are not, then you are not a Christian. You must know what you are doing, and you must know what you are not doing.

The Lord is coming, and he will bring with him a great power. He will bring with him a great power, and he will bring with him a great power.

—The Lord is coming, and he will bring with him a great power. He will bring with him a great power, and he will bring with him a great power.

—The Lord is coming, and he will bring with him a great power. He will bring with him a great power, and he will bring with him a great power.

—The Lord is coming, and he will bring with him a great power. He will bring with him a great power, and he will bring with him a great power.

A TEXAS BROTHER.

One small bottle of Dr. R. E. Woodard's Little Rock, Ark. Cures all the ills peculiar to Women and Girls. Sold under a guarantee. Let us send you circulars and Testimonials. Jones Medicine Co., Jackson, Miss.

Read this. This is a certain fact. It is a fact that is true. It is a fact that is true. It is a fact that is true. It is a fact that is true.

Cancer Cured.



CANCER CURED.

Magnolia, Ark. Dear Doctor—The cancer on my face is entirely well, and I only had to use your famous ointment a very short time. I had been afflicted with cancer for the last twelve years. Your Oil Cure is certainly a wonderful discovery, and a great blessing to suffering humanity. I feel that others who are suffering should know of this. I am 83 years of age. Publish this in your paper. Yours gratefully, F. B. SCOTT.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucous membrane. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, cut this out and send it to some suffering one.

Enclose stamp for reply. Call on or address DR. R. E. WOODARD, 54 Main St., Little Rock, Ark.

He has stimulated great enthusiasm and love for the work on the part of the pastors especially. Everything depends on the pastor.

—Georgetown, Kentucky, has a fine Union under the leadership of one of the most hard-worked pastors in this country, Rev. E. B. Pollard. The busy man, though, is the man on whom you can rely to carry forward any kind of business.

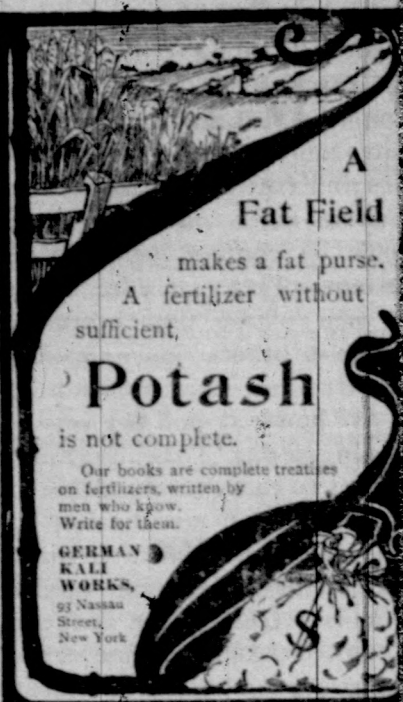
—President Arthur Utt, of the Chicago Association Union, has organized a band of good singers, who go with him to the weaker churches to assist in the music on Sundays. What an inspiration good singing is to the preacher. We have lots of good music talent going to waste in all our churches. Let's harness it for God.

Birmingham Business College

Offers a course for students entering business. Reasonable tuition. Positions guaranteed. Write for illustrated catalogue. W. L. WILKINS, President, Birmingham, Alabama.

Womanette

Cures all the ills peculiar to Women and Girls. Sold under a guarantee. Let us send you circulars and Testimonials. Jones Medicine Co., Jackson, Miss.



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KIMBALL, Reed and Pipe, CHICAGO COTTAGE, LOCAL Church Organs, than which there are none better.

Write them for Catalogues with Prices and Terms. Special inducements to cash purchasers for the summer. 20 per cent. off when mentioning this paper.

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A Thing Worth Knowing.

The Combination Oil Cure for Cancer and Tumors cures more cases than any other agencies combined. It has the endorsement of Doctors, Lawyers, and Ministers who have been cured. It is soothing and balmic, and sure. It is the only successful remedy known to Medical Science. Originated and perfected after 30 years of patient study. Those afflicted, or who have friends afflicted should write at once for free books giving particulars and irrefutable evidence. Address Dr. D. M. Co., Lock Box 462, Dallas, Texas.

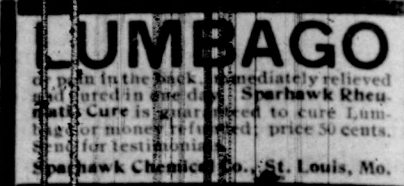
MANAGER WANTED.

We desire to employ a trustworthy lady or gentleman to manage our business in this county and adjoining territory. Our house is well and favorably known. \$20.00 Straight Cash Salary and all expenses paid Each Week by Check direct to Headquarters. Expense money advanced previous experience unnecessary. Position permanent. Address: Thomas Cooper, Manager, 1040 Caxton Building, Chicago, Ill.

BELLS

Steel Alloy Church and School Bells. Catalogue. The C. S. BELL CO., Chicago, Ill.

Good for the Sole Red Seal Shoes



LUMBAGO

Spasms in the back immediately relieved. Cure in one day. Sparhawk Rheumatism Cure is guaranteed to cure Lumbago for money refunded. Price 30 cents. Send for testimonials. Sparhawk Chemical Co., St. Louis, Mo.

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Standard Fertilizers

Lowest Prices

Agents Throughout Your State

FERTILIZERS NO HIGHER!

Everything else is, INCLUDING LABOR. Thoughtful agriculturists say, "Two little fertilizer used per acre." How is it with you?

AXOM:

Treble quantity, double crop!

Cotton high! Corn high! Tobacco high! Likely to continue high!

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Avery.

Wilkesburg, Miss., near Ebenezer Church, Covington County. On the 31st of Jan. we, the friends and relatives, laid to rest in the Barnes grave yard, all that was mortal of C. M. Avery, who died at the A. & M. College, of pneumonia, where his poor mother and her family physician started to visit him, on hearing of his serious condition. When they reached Artesia, he had been dead two hours. It was the saddest burial I ever saw.

He was just 21 years old, and one of the best boys I ever knew.

A TRUE FRIEND.

Neel.

Miss Mayde Neel, one of Wesson's noblest of Christian women, died Jan. 31, 1903. She was converted at thirteen and lived a consistent life till her Master called her away.

The vacancy made in this home circle and church choir, can never be filled just as she filled it. The poor and needy will miss her help and sympathy. To say she was a noble Christian, with high ideals does not overstate it. She was a quiet, but patient sufferer, and was prepared to go. The last conversation I had with her she said: "I never knew before, how much my Lord was to me how much I am to him." May the God of all comfort bless all who are bereaved by this sad death.

L. A. LEE.

Janny.

Miss Lillie Janny departed this life on December 12th, 1902. She was a consistent member of Oak Grove church and had been for many years. Her life was a benediction to all who knew her, so gentle and Christ-like. For eight or nine weeks she was on the bed of affliction. Her suffering was great, yet she never murmured.

She leaves a father, mother, sisters and brother heart-broken and sad, but they can confidently look toward the other shore, knowing that the Great Gardener has transplanted this flower to bloom in the Garden above.

May grace and consolation be given in this time of need and may they ever lean upon the One who stood by the grave of Lazarus and wept.

J. W. S.

Mrs. Lizzie Laird.

This good woman "slipped away" from her earthly home January twenty-third, 1903.

She was born in Mississippi, January twenty-fifth, 1842, and had several brothers and sisters, some of whom are left behind.

In 1863 she was married to E. H. Laird, of which union, there now survive the husband and five children, four having preceded her to the better land.

In 1858 she gave her heart to Christ, and joined old Strong River Baptist Church.

The writer had the pleasure of being her pastor the last two years; she loved her church, worked and prayed for it, was a sympathetic helper, and was

shipped with a spirit of reverence and devotion that was beautiful.

Her home-life was Christ-like and in it, God's kingdom and his righteousness were highest. Who, then, is surprised that each child is a Christian, and stayed in the home imbibing her life till the year of maturity had been attained?

One of the sons is an honored deacon, another S. S. Superintendent and Church Clerk.

She was a devoted sister, wife and mother—her love for her children being touching. She was a good neighbor, helpful to all, and gave not only her time and means, but her sympathy and herself to relieve sorrow and need. Dear husband and children, follow her as she followed her Savior and you shall all meet again, never to part.

Such people do not die, but go to be with God.

As sweetly as a child, whom neither thought disturbs, or care encumbers, Tired with long play, at close of summer's day, lies down and slumbers. She set as sets the morning star which goes

Not down behind the darkened west, or hides

Obscured among the tempests of the sky, But melts away into the light of heaven.

Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest.

A. L. O'BRIEN

A Tribute of Respect.

"Blessed are the dead which die in the Lord," comes to us with greater emphasis and deeper meaning, in the going away of our beloved friend, sister and co-worker, Mrs. E. B. McLain. Her life which closed or rather bloomed into eternal life January 13th, 1903, so radiated with the love of God and humanity, that its glowing sweetness was ever a gracious incense which blessed and uplifted the lives of those who in their daily walks were privileged to touch her life. Therefore be it

Resolved, by the Ladies' Missionary Society of the First Baptist Church of Gloster, Miss., that we pen this tribute of respect to the memory of our departed member and friend.

Resolved, That we have lost a most faithful member, for she was not only willing to help, but abundantly able. She was always planning something that would help her church and pastor and everywhere we cast our eye we see signs of her loving ministrations. We are indeed bereaved at her departure, for we had learned to lean heavily upon her, but the Lord doeth all things well, and we thank Him that she was given to us and for so long.

Resolved, That each of us has lost a true friend, for

"None knew thee but to love thee,
None named thee but to praise."

She ministered to us when sick, she helped us rejoice when our joys came, and when sorrows were ours, there were none who sympathized more deeply. At all times she was neighborly, dividing with her pastor and friends her abundant store for the Lord had greatly blessed her, temporarily as well as spiritually.

Resolved, That we extend to the heart-broken husband and children, our tender sympathy. There is a touching and beautiful coincidence in connection with her death. She had just moved into the beautiful new home, that dear

Brethren had built, that they might enjoy the evening of life. But at the same time, her mansion was finished in heaven, and the Lord called her to come and enter, and she obeyed the summons.

Oh heaven! nearer than mortals this, When they look with trembling dread At the misty future that stretches from the silent home of the dead.

The end that shuts in a dying hour, Will open the next in bliss.

The welcome will sound in the heaven world, When the farewell is hushed in this.

We pass from the clasp of mourning arms, To the arms of the loved and lost. And those smiling faces will greet us there.

When on earth we have valued most, When the silver cord is loosed, When the nail is rent away, Not long and dark shall the passage be to the realm of endless day.

(Mrs.) W. A. McCOMB

(Mrs.) J. F. HILL

Married.

Caloway-Hanks.

At the residence of Mr. John E. Frazer, near Goodland La., February 4th, 1903, by Elder Thomas Lansdell, Mr. Sam. Caloway and Miss Maggie Hanks.

Bilious?

Dizzy? Headache? Pain back of your eyes? It's your liver! Use Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use Buckingham's Dye.

Sole of druggists or R. P. Hall & Co., N. York, N. Y.

WENT A CLEVELAND MAN SAY.

The following letter from a Cleveland man tells what Vernal Saw Palmetto Berry Wine did for him. The Vernal Remedy Co., Buffalo, N. Y., will give name and address upon request. I have received thousands of other letters recommending our remedy. None of them have been solicited.

Vernal Remedy Co., Buffalo, N. Y.

Gentlemen—I wish to inform you that Vernal Saw Palmetto Berry Wine effected a cure, and I cannot thank enough. I most heartily recommend your remedy to everyone suffering with stomach trouble.

Yours truly,

One remedy cures because it reaches the seat of all stomach and bowel troubles, breaks the mucous linings of the stomach, restores them to a condition of perfect health, so you can eat and properly digest your food, thus renewing the strength, muscle and tissue used in your daily work.

We will send any reader of this paper a small trial bottle of this great remedy free and prepaid, if you write and ask for it, mentioning THE BAPTIST.

Address The Vernal Remedy Co., 101 N. 107 Street St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine is sold by all leading druggists.

Have you got a sewing machine? Gen. J. Oxley, New Vienna, Ohio, furnishes needles, shuttles, belts, ruffles, tuckers, and any piece, part, spring, screw, or any sewing machine, if obtainable. Satisfaction guaranteed or money refunded. Write if you want anything. We will send prices by return mail.

WONDERFUL! WONDERFUL!

Governor Stone's letter, Hon. R. H. Henry's, and letters from stammerers published in this paper and the Clarion-Ledger, coupled with the Christian Advocate's endorsement of Dr. G. W. Randolph, are causing many stammerers to come to Jackson and let cured of stammering.

Miracle.

It really seems like a miracle for an inveterate stammerer to be cured in two or three days, but Randolph does not claim anything of the kind. He says that it is as easy to cure a bad case of stammering as it is for a child to learn its A B Cs.

We know Dr. Randolph personally, besides such men as Governor J. M. Stone and Hon. R. H. Henry, of the Clarion-Ledger, never would endorse a fake. So you need not hesitate to come to see this wonderful voice teacher. He is all right.

You will find him at the Price House near the Clarion-Ledger office.

Read Capt. H. L. Taylor's letter.

CAPT. H. L. TAYLOR

Says Dr. Randolph Cured His Son of Stammering.

Editor Clarion-Ledger:

Montonia, Miss., Feb. 7—I wish to add my testimony to that of yourself and other reliable persons in reference to treatment of Dr. G. W. Randolph for stammering. My son, now nineteen years of age, has been stammering for the last twelve years.

We noticed the letter of Governor Stone, in whose statements we all have the utmost confidence, and determined to give it a trial, and I am happy to say that after the first lesson given by Dr. Randolph he has not stammered since, and we feel that he has been permanently cured. The Doctor's method is simple but effective, and I feel that I cannot commend him too highly to the unfortunate stammerers of our State.

Most truly yours,

H. L. TAYLOR.

Dr. Randolph cured C. J. Rietz, of Jackson, and Charles E. Downer, of Harris' Business College, and many more.

Chas. A. Barber, M. D.,

SPECIALIST.

Treats all Diseases of the Eye, Ear, Nose and Throat.

OFFICES CENTURY BUILDING.

JACKSON, MISS.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hacke, President.
Meridian; Mrs. Woods,
Secretary, Meridian.

[All communications for department should be sent to J. L. Johnson, Clinton, Miss., or to the Woman's Page.]

Program

February

Subject: Africa and the "Quiet, persistent, faithful work needed."

1. Bible Reading—"The Kingdom of God." To be established in the heart. Matt. 3:1, 2; 4:17-20; Luke 17:20, 21. To be extended, Luke 13:30; Matt. 13:38; Mark 16:15, 16; Matt. 28:19. Rev. 11:15.

2. Hymn—"How Firm a Foundation." These are helpful to those who are inexperienced, or find.

3. Selections from "The Christian in Japan," by Rev. W. Harvey Clark.

4. Items for Leaders in Japan—sending 3,000 graduates every year. The last year was a Christmas paper around the world.

5. Business, Collection, observance of the Week March.

6. Ask our members to answer roll-calls, are quotations, or short, helpful poems.

7. "Lead"—"Our Work in Africa," by Rev. C. E. Smith.

8. Informal Conference—"Why should every Christian be interested in Foreign Missions?"

9. Make out a list of those who do not belong to the summary Society; pray for them; try to interest them in the work.

10. Sing Hymn—"The Lord's Prayer in secret."

Report of Central Committee

The following reports have been reported during the quarter ending January 31:

Bugan—Motto Association—McComb, foreign missions \$7, home uses 194.

Central Association—New Salem, home missions 5, orphanage 30; First Church, Jackson, orphanage 11.50, ministerial education 7.50; Utica, home uses 10, orphanage 71.50, Mississippi College 7, ministerial education 5; Clinton, home uses 2.45, foreign missions 5.

Chickasaw Association—Wm. Carey, First Church Meridian, foreign missions 5.50; Shubuta, foreign missions 3.00; 41st Avenue, Meridian, foreign missions 2.50, home uses 2.55, or-

phanage 16.67; T. L. A. & M. First Church Meridian, home missions 3.50, state missions 10, foreign missions 11.30; L. M. S. First Church Meridian, home missions 7.60, state missions 7.68; foreign missions 17.

Chickasaw Association—Cherry Creek, foreign missions \$7.35.

Columbus Association—Armstrong Society, foreign missions \$10, orphanage 4, sustentation 4.50; Starkville, ministerial education 5; West Point, home uses 13; Mt. Zion, foreign missions 1.13; orphanage 5.50; Macon, foreign missions 4.75, home uses 4.20.

Columbia Association—Sena-tobia, home missions \$3.35, state missions 3.30, foreign missions 4.35, home uses 22.10, orphanage 18.50, sustentation 4.

Copiah Association—Smyrna, home uses \$4.80, orphanage 30; Hazlehurst, home uses 90.02; orphanage 31.45; Wesson, foreign missions 5, home uses 44.60, Mississippi College 10, ministerial education 5.

Gulf Coast Association—Moss Point, foreign missions \$7, home uses 33.

Lebanon Association—Ellisville, sustentation \$16, ministerial education 8; Hattiesburg, foreign missions 2.50, home uses 10.

Mississippi Association—Gloster, orphanage \$65.

Pearl Leaf Association—Ebenezer, foreign missions \$1.10, home uses 9.60, orphanage 22.30, general missions 1.75.

Yazoo Association—Winona, home uses \$2.25, orphanage 52; Lexington, home uses 1.50, Mississippi College 5.

Yalobusha Association—Cascilla, foreign missions \$5; Grenada, home missions 5, church building and loan fund 10; Pickens, orphanage 10.80, ministerial education 5; Mt. Paran, home uses 10, orphanage 3; Coffeeville, orphanage 13, Mississippi College 5; Ashland, home uses 5.70, Mississippi College 5, ministerial education 5.

Aberdeen Association—Okolona, foreign missions \$15.

TETTER

"I know Tetterine to be a radical cure for Tetter, Eczema, Salt Rheum and all kindred diseases. I never prescribe anything else in skin troubles." Dr. M. L. Fielder, Eclectic P. O., Ch.

50c. at drug stores, or by mail from J. C. TETTERINE, Savannah, Ga. Sole Proprietor.

ROYALINE OIL
THE GREAT
ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C.
25¢. \$1.00 MONEY BACK IF YOU WANT IT.

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royalline Oil is the best I have used in my stable."

Pleasant as a perfume. Strongly effective. If you want it weak, like the others, add water to suit and taste your money. Sold by druggists and dealers' medicines.

For Constipation, Biliousness and Headache, Royal Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

BOXES AND THEIR VALUES REPORTED.

Sunday School Board—Durham, \$75; Columbus 175; total \$250.

Home Board—Shoquint, \$102.70; L. M. S. First Church Meridian, 190; Crystal Springs, 34.50; Wesson 38; Hazlehurst, Damascus 17.60, County Line, Gallman 17.85, Bethel 6.25, Harmony 6, New Zion 8.50, Spring Hill 5, Smyrna 7, Sylva, Starkville 76, Brownsville, Terry 16, Utica 19.20, Raymond 60, Oakley 2.25, Palestine 92, Learned 3.20, Chapel Hill 10.50, West Point 90, Pickens 41.50, Grenada 32, Mt. Paran 20, Coffeeville 20, 41st Avenue Meridian 51, Clinton 58.45, First Church Jackson 15, West Jackson 10, wards 15, New Salem 5; total 1,039.35.

TOTALS.

Home missions \$28.53, state missions 20.98, foreign missions 262.75, home uses 478.22, orphanage 370.01, sustentation 21.50, Mississippi College 37, church building and loan fund 11, general missions 1.75; total 2,633.04.

Boxes—Sunday School Board \$250, Home Board 19 935, Grand total \$2,552.39.

Mrs. Wm. R. Woods, Secretary Central Committee.

Report of Band Work for quarter ending January 1st, 1903.

Blue Mountain—Foreign missions \$1.50, home missions 1; total 10.50.

Clinton—Foreign missions 2, orphanage 1.25; total 4.25.

McComb—S. S. Board \$52, orphanage 3.50; total 9.35.

First Church Meridian—Christmas offering \$3, foreign missions 2.15, orphanage 3.85; total 9.

Wesson—Christmas offering \$1, home missions 5, end-

BEST ALL-ROUNDER MEDICINE.

Mr. F. C. Parker, Hillsdale, La., says: "Royalline Oil is, in my opinion, the best all-rounder medicine I ever saw. I find it the best seller as an Antiseptic."

Case 1911. If you want it weak, like the others, add water to suit and taste your money. Sold by druggists and dealers' medicines.

For Constipation, Biliousness and Headache, Royal Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

ment 5, home uses 8.25; total 19.2.

Christmas offering \$4, foreign missions 9.65, home missions 10, S. S. Board 5.55, endowment 5, home uses 9.25, orphanage 8.60, —\$53.55.

Blue Mountain box to orphanage 21, Meridian First Church Infant Class box to orphanage 7.50 and Christmas offering to orphanage 7.65.

Grand total \$88.48.

Mrs. H. P. BROACH, JR., Superintendent Band Work.

Important!!

At our W. M. T. in Water Valley over one hundred (\$100) dollars was pledged by missionary societies and individuals for Church Building and Loan Fund.

Those who have not redeemed these pledges will kindly send the amounts they respectively promised to Mr. Z. T. Leavell, Jackson, at the earliest possible date.

Mrs. Wm. R. Woods, Secretary Central Committee.

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First Church Meridian—Christmas offering \$3, foreign missions 2.15, orphanage 3.85; total 9.

Wesson—Christmas offering \$1, home missions 5, end-

where kerosene kills one; alcohol burns dozens where kerosene burns one.

These same papers are doing what they can to prevent the securing of statutory prohibition. Why want the lesser evil prohibited and license the greater? Reader, go to the mass meeting at Jackson on Tuesday February 17th, 1903, so we may have a rousing mass meeting and then see to it that the man that goes to Jackson to represent you in the Legislative Halls does not misrepresent you. The next legislature should give statutory prohibition and then after trying it two or three years, submit it to the people to vote on it as a constitutional amendment.

Whisky Literature.

The second installment of whisky tracts have been sent out by the distiller's bureau in New York City to the address of every voter in Mississippi where the address can be obtained. One is entitled the History of Prohibition in America, the other Atlanta Ga's, Experience. To believe the lies sent out by them one would understand that the licensed sale of liquor built up commerce, increased the value of property, paralyzed every line of business except the whisky business and that is increased so the distilleries have to be enlarged and an increase in number of 32 percent. Caused people to become better to each other and they had no inclination to engage in any public enterprises, not only those in the liquor traffic and those opposed to them, but the best citizens of the city. It had a distressing effect on the morals of the people. There was more drunkenness and more whisky drank than there was when there was 96 licensed saloons. If such were true, why do the distilleries and breweries spend so many thousands of dollars to defeat prohibition?

Catarh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 75c. Hall's Family Pills are the best.

TEMPERANCE.

BY W. H. PATTON.

Nominal Fines.

The Lauderdale County grand jury made a report to Judge Hall that justice was being thwarted by the nominal fines being imposed by the Justices of the Peace in the County. I can see why they do it, because the average Justice wants the cost worse than he wants a rigid enforcement of the law. If Judge Hall could realize that the illegal liquor seller is perfectly willing to have light fines imposed every six months, that he considers it cheap license, and follow the example of some other Judges in the State and give them six months and five hundred dollars fine, they would not take the chances. They would not sell any more whisky for two years unless they escaped from the convict camp, and if they did, they would stop in his district. It is said you cannot make men good by law. That is another piece of nonsense which the apologists for the liquor traffic employ against prohibition. If so, what is the use for any law? The supposition of criminal laws is that they do have some restraining influence among men. They not only serve to punish bad men and protect good men, but they tend to keep many individuals out of a life of crime which they would have entered if there had been no such laws. I apprehend that we are all a great deal better under law, and by reason of law, than we would be without any law. No doubt there is a great deal more of crime in the State than there would be if we had no criminal code. By so much are men made better by reason of law. We have a good prohibitory law in nearly all the counties in the State, and if the Judges will give maximum instead of minimum fines, it will, to a very large extent, do away with the illegal sale. The keepers of these dives would be forced to go into some decent business which would make them and their wives and their children better. Will not the judges try it and see how it works?

Kerosene Oil Inspector.

Many of the newspapers in the State are advocating the next legislature to enact a law for the inspection of kerosene oil to prevent the sale of a low grade of oil. Now, alcohol kills dozens

BOOKS! BOOKS!

BIBLES.

Family Bibles,
Teacher's Bibles,
Revised Editions,
Red Letter Testaments,
Text Bibles and Testaments.

All these in all sizes, styles and prices. Kept constantly on hand.

COMMENTARIES.

The American on New Testament,
Matthew Henry's on Bible,
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Stifler of Acts and Romans,
Houlbert's Notes on S. S. Lesson,
Pendleton's Brief Notes.

All these and any other Commentary desired on quick notice.

HYMN AND SONG BOOKS.

Baptist Hymn and Tune Book,
Baptist Hymnal,
Lasting Hymns,
Harvest Bells,
Gospel Hymns,
Dorsey's Choice,
The Chord

All these always in stock in all styles of bindings and prices.

THEOLOGY.

Abstract of Systematic Theology, Boyce.
Manual of Systematic Theology, Hovey.
Systematic Theology, Strong.
Christian Doctrines, Pendleton.

The Columbian Cyclopedia in 40 volumes. The best Cyclopedia extant for American use.

The very best and thoroughly up-to-date denominational books and general religious literature. Also many works of the most approved fiction, most of the classics, and a fine line of biographical and historical works.

We have the best selection of juvenile literature that we have seen anywhere.

Three Mississippi Books: Prof. Riley's HISTORY OF MISSISSIPPI; HEALTH, EXPRESSION AND PERSONAL MAGNETISM, by Prof. Booth Lowrey, and the HISTORY OF MISSISSIPPI BAPTISTS (now in the hands of the printer) by Revs. L. S. Foster and Z. T. Leavell. This book, which cannot fail to be of great interest and value to Mississippi Baptists, will be off the press in a few weeks.

A Word to Our Customers.

We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

Write for our catalogue. If you do not find listed in our catalogue what you desire, write us. We may have added the book you wish since the publication of our catalogue. And we should not have the book you desire, we can get it for you in a few days. It shall be our earnest effort to serve our customers satisfactorily.

We call especial attention to the fact that our books are sent prepaid, at the prices named. In comparing our prices with the prices of other book dealers, please bear this important fact in mind. We include postage or express in our prices, because this method is the simplest and most satisfactory to purchasers, who do not know how much to add for postage or express. It is generally about 20 per cent. of value of book. So in comparing our prices with others do not forget this fact. Bibles and song books receive our special attention.

MISSISSIPPI BAPTIST PUBLISHING CO.,

304 East Capitol Street,
JACKSON, MISS.

ANNOUNCEMENT

FOR SHERIFF

THE BAPTIST is authorized to publish for Sheriff of Hinds county.

Personal.

—Evangelist C. J. Sims will be visiting with the First Church, Chicago, February 15th.

—We extend sympathy to the family of Simmons and wife of Gallatin, Mo., for the loss of their infant last week.

—The Wesson church overpaid the pastor's salary last year by at least \$100. This is good. We understand that under the pastorate of Rev. J. Wesson, and the Sunday School under the superintendency of Dr. E. A. Wesson, is doing a magnificent work.

—A note from Bro. Burdette to Bro. Bailey:—"Bro. Bailey:—I first saw you long ago when you were the pastor of Lufkin. It was your pleasure and profit to have President B. C. Bailey, who was at his best for three years, cannot express the good things experienced and I must say that the president for his part was glad in arranging a trip to Europe next year, but if Statutory Prohibition is in vass. Can he? For is ready now for any kind of prohibition will prohibit right away."

An Interesting Story

The story of the discovery of Vitæ-Ore, the peculiar remedy now being so widely advertised and talked about in the public press, is told by Theo. Noel, the man who, while delving deep in the bowels of the southwest, first brought it to light, is one of the greatest to all who read for knowledge and profit. It is given in detail in the 64-page book "Vitæ-Ore," issued free by the Noel Company of Chicago. The large advertisement will be found on page 16 of this issue.

This mineral, magnetic, is a subtle combination of elements in a form peculiar to the locality of discovery, as it has been found nowhere else, that requires the addition of hydrogen and oxygen—an addition obtained by mixing the ore with water to make it a most powerful effective remedy. As hundreds of the readers of this paper have found it.

The offer made by the company to the subscribers and readers of this paper, is as remarkable as the Ore. They do not ask for cash, but require each person to use it for thirty days before paying one cent and none unless positively benefited. The offer, which is headed "PERSONAL TO SUBSCRIBERS," is certainly original and can be accepted with profit by any ailing person. The company is reliable and will do as the

PERSONAL TO SUBSCRIBERS.

AS A BEACON LIGHT

VITÆ-ORE points the way for storm-tossed sufferers to a haven of Health and Comfort. If you have been drifting in a sea of sickness and disease, towards the rocks and shoals of CHRONIC INVALIDISM, Port your Helm ere it be too late take heed of the message of HOPE AND SAFETY which it flashes to you: STOP DRIFTING about in hopelessness, undecided manner, first on one course and then another, but follow the proper treatment immediately and reach the goal you are seeking by the route SO MANY HAVE TRAVELED WITH SUCCESS. Every person who has used VITÆ-ORE is willing to act as a PILOT for you, each knows the way from having followed it; attend their advice, FOLLOW THE LIGHT and be guided as they have. CAN YOU AFFORD TO DISREGARD IT? Hundreds of readers have accepted our offer since it first appeared in this paper and are now enjoying PERFECT HEALTH or rapidly traveling the road to it. Every reader who is ailing should send for a package and allow the Company to demonstrate, at its own risk and expense, that Vitæ-Ore is the best medicine for ailing people. Every reader of this paper who has some friends or relatives ailing should inform them of this offer and give them a chance to accept it.

MAKE NATURE YOUR DOCTOR.

Medical Science has failed to improve upon or even equal the remedies found in a free state in HEALING MINERAL SPRINGS. Physicians, the oldest and best, the newest and learned, acknowledge this to be a fact and when they encounter a disease which is not amenable to the action of drugs, they pack the patient off to CARLSBAD, SARATOGA, BADEM, there to drink the waters which contain the essential properties for the restoration of health, and the patient returns—FRESH, HEALTHY, and in a new body. If the patients cannot afford the trip and few but the wealthy can, they must continue to suffer, as the waters deteriorate rapidly and when transported fail to produce the desired results.

A Letter to The Theo. Noel Company, Chicago, will bring a healing spring to your door, to your own home, your chamber—will bring to you VITÆ-ORE, a mineral spring condensed and concentrated, a natural God-made remedy for the relief and cure of the ailing, the weak, the afflicted. Why continue to suffer when this NATURAL CURE AND HEALING ORE, nature's remedy, can be had for the asking, when you can have

A HEALING MINERAL SPRING AT YOUR DOOR!

WHAT VITÆ-ORE IS. Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver, in the neighborhood of a great powerful but now extinct MINERAL SPRING. It requires about twenty years for oxidation by exposure to the air, when it slacks down like lime, and is then of medicinal value. It contains in part FREE IRON, FREE SULPHUR AND FREE MAGNESIUM, three properties which are most essential for the restoration of health to the human system, and one package—one ounce—of the ORE when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water drawn fresh from the springs. It is a geological discovery, to which there is nothing added or taken from. VITÆ is the marvel of the century for curing such diseases as RHEUMATISM, LUMBAGO, BRIGHT'S DISEASE, DIABETES, BLOOD POISONING, HEART TROUBLE, CATARRH and THROAT AFFECTIONS, LIVER, KIDNEY and BLADDER AFFECTIONS, DROPSY, STOMACH and FEMALE DISORDERS, MALARIAL FEVER, LA GRIPE, NERVOUS PROSTRATION and GENERAL DEBILITY, as thousands testify, and as no one accepting this offer and writing for a package, will deny after using. Read Our Special Offer.

PERSONAL TO BAPTIST SUBSCRIBERS AND READERS.

We will send to every subscriber or reader of this paper or worthy person recommended by a subscriber or reader a full-sized ONE DOLLAR package of VITÆ-ORE, by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the reader can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. READ this over again carefully, and understand that we ask our pay only WHEN IT HAS DONE YOU GOOD, AND NOT BEFORE. We take the risk; you have nothing to lose. If it does not benefit you, you pay nothing. We do not offer to send you a free sample to last only three or four days. We send you a medicine which will cure you with only four or five drops; but we do offer to send to you a regular \$1 package of the most successful, NATURAL MEDICINE KNOWN TO THE CIVILIZED WORLD, without one cent of risk to you. We offer to give you thirty days to try the medicine, thirty days to see results before you need pay us one cent, and you do NOT PAY UNLESS YOU DO SEE THE RESULTS. We know that when this month's treatment of VITÆ-ORE has either cured you or put you on the road to a cure, you will be more than willing to pay. VITÆ-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach every case with a more rapid and powerful curative action than any medicine, treatment, or combination of medicines which it is possible to procure. CAN VITÆ-ORE WILL DO THE SAME FOR YOU, as it has for hundreds of readers of this paper, each one of whom can act as a pilot for you, if you will give it a trial. SEND FOR A \$1 PACKAGE AT OUR RISK. WE WANT NO ONE'S MONEY WHOSE VITÆ-ORE CANNOT BENEFIT. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try VITÆ-ORE on his liberal offer. One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. WE MEAN JUST WHAT WE SAY IN THIS announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer. This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who does better for himself or who suffers from pains, ills and diseases which have defied the medical world and grown worse with age. We are not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package.

Send for a \$1 Package at Our Risk. You Have Nothing to Lose.

Theo. Noel Co., Dep't N. Y., Vitæ-Ore Building, Chicago, Ill.

USE TAYLOR'S

Cherokee Remedy of Sweet Gum and Mullein nature's Great Remedy for Coughs, Colds, LaGrippe all Throat and Lung troubles thoroughly tested for 30 years. All Drugists. 25c, 50c and \$1.00.